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THE FIRST PARISH CHURCH.

Founded A. D. 1632.

MARY D. BALFOUR.

The author of this poem, a Life member of the American Peace Society, was one of the flock of Rev. J. B. Miles, D. D., who for seventeen years (1855-71) previous to his able secretaryship of the American Peace Society, was the honored pastor of the ancient church in Charlestown, Mass., so beautifully characterized and commemorated in the poem.—Ed.

And truly thou art old—
 With firm and steady pace
 Thou hast the centuries trod,
 And still to-day art moving on.
 True, on thy brow
 The flush of youth may not be seen,
 Nor yet the strength of manhood
 Press thee on. But life is in thee yet.
 In thine old age—so noble
 And so grand—thou dost hold thine own,
 And the old, old story bravely tell
 Of all thy fathers did, and all
 That thou hast done.
 What blessed memories are thine!
 What noble sons, and noble daughters, too,
 It has been thine to rear, for other homes
 And other vineyards than thine own,
 In far off isles, and lands remote,
 As well as 'mid the city's din;
 And in the quiet country town
 Thou hast thine altars raised.
 Men of great renown,
 In church and State, have done thee homage
 Through fire and sword,
 Through trials deep and dark, thy path
 Has been. And yet some sunny days
 Were thine—some happy hours,
 When thy dear children at thine altars
 Met, and truly called their Father's God
 Their own. Oh, sacred shrine!
 Here, where the Pilgrims knelt, kneel we
 To-day. Couldst thou but speak
 In breathless silence we should list,
 And hear the story of thy life.
 Thou hast seen the lightning chained,
 And belts of iron and of steel
 The wide world encircle.
 Where once the Mayflower
 Dashed the breaking waves on high,
 And with her chosen band, defied
 Our rock-bound coast—there now ply
 Broad-ocean steamers, nobly built,
 And almost saying to the troubled waters:
 "Peace, be still!" Since thou wast born,
 Thou dear old Church, Lo! emperors,
 Kings and queens, with all their regal splendor,
 Have passed away. Millions of slaves
 Have their shackles broke, and to manhood
 Risen. War-worn veterans
 Have laid them down to die,
 And nations, now, with "Freedom's gates ajar,"
 Do but wait to enter in.

But oh, the march of time!
 Thine history shall be told in ages yet—
 Let time do what it may.
 Thy sons and daughters, far and near,
 Do love thee still, and a welcome warm
 Is thine to give them. Ofttimes,
 May they come and find a blessing
 At thine altar. And in that Temple,
 Not made with hands, may all be found
 With Christ, the one great Teacher,
 And we, the learners, at his feet.

Charlestown, Mass., 1890.

The salary of the infant king of Spain is one million two hundred and fifty thousand dollars.

FRENCH COUNCILS OF ARBITRATION.

The unquestionable services rendered by the French Councils of *Prud'hommes* as boards of arbitration between masters and workmen have resulted in two bills now under consideration of a committee of the Chamber of Deputies, of interest to all concerned in labor questions. Under these bills all industries in which manual labor is employed and all trades are brought within the competency of the *prud'hommes*. Their summary jurisdiction is extended; their elections are assimilated to those of municipal councillors in point of suffrage and eligibility; and their procedure is in some respects still further simplified. The chief importance of these bills to workmen and masters in other countries is their indication of the success of the *prud'hommes*. A recent report states that the 136 councils established throughout France deal with about 42,000 cases a year. The results are significant. Of these about 16,000 are amicably settled: about 12,000 are voluntarily withdrawn by the parties before the termination of the proceedings, and only some 13,000 or 14,000 are referred for judgment. It is the first duty of these local boards to terminate the disputes brought before them by a friendly arrangement between the parties, and failing this, to pronounce judgment. The sittings are presided over alternately by the master and the workman, who sit, at least, once a week to hear disputes and endeavor to settle them off hand by bringing the disputants to a voluntary agreement. On a failure to reach a friendly settlement, which rarely happens as the *prud'hommes* are practical men and not hampered by any code or system of jurisprudence, the case passes to the judicial section. *Prud'hommes* are invested by law with power to punish summarily, up to three days' imprisonment, any disturbance of the order and discipline of the workshop or factory, and any grave insubordination on the part of an apprentice. They may make visits of inspection after two days' notice and report to the tribunals all serious breaches of the laws and regulations which may come to their notice. Masters and workmen are represented on every council by an equal number of *prud'hommes*. It is interesting to study from the report the character of the cases brought before the *prud'hommes*. They have no voice in the settlement of strikes. About 75 per cent. of the cases submitted to their judgment are on the subject of wages; 10 per cent. relate to absences from work, and 3 per cent. relate to defective workmanship. The *prud'hommes* date from 1806, and their long usefulness, with frequent enlargement of their functions, show their effectiveness as boards of arbitration under French economic conditions.—*Boston Journal*.

BARBARISM IN CHURCH.

Nearly every one has heard of the amusing sign which is reported to have hung in a conspicuous place in a Leadville church, in the days when that community was in a somewhat chaotic state. It read: "Please do not shoot at the organist; he does the best he can." That real or alleged placard is now matched by the story which an Episcopalian missionary bishop tells of his recent tour along the frontiers of Wyoming. His coming to a mining camp was thus heralded: "A great day. Bishop — is here. Services in George Hall. N. B. Please leave your guns with the usher."